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LAU v. NICHOLS: TWO YEARS AFTER

By L. LING-CHI WANG

This day marks the beginning of the third year since the U.S. Supreme Court ruled, in the case of *Lau v. Nichols*, that the failure of the San Francisco Unified School District (SFUSD) to provide special assistance to nearly 2000 Chinese American students who did not speak English denied them "a meaningful opportunity to participate in the public educations program" and thus violated Title VI of the Civil Rights Act of 1964.

The class action suit was brought initially on March 25, 1970 by Kinney Kinmon Lau and 12 limited English-speaking Chinese American students, over half of them American-born. It went through lengthy and cumbersome litigation to reach the U.S. Supreme Court on December 10, 1973. Finally, on January 21, 1974, after suffering nearly four years of educational deprivation, the Supreme Court delivered its unanimous decision against the SFUSD and ordered "appropriate remedy" for these students.

The significance of the landmark decision has been as far reaching as *Brown v. Board of Education* of 1954 when the same Court outlawed school segregation. The purpose of this two-part article, written at the request of *East/West*, is to survey the impact of the *Lau v. Nichols* decision across the nation and to identify some important advances and disappointing setbacks in educational policies and programs in the past two years. Even though the case originated in San Francisco's Chinatown, its influence extends far beyond the needs and interests of Chinese-Americans in San Francisco.

THE DECISION

Perhaps, the most important aspect of the decision is the Supreme Court's recognition that there is no greater inequality than the equal treatment of unequals. The Court declared, "There is no equality of treatment merely by providing students with the same facilities, textbooks, teachers, and curriculum; for students who do not understand English are effectively foreclosed from any meaningful education."

To expect limited English-speaking students to know English before they can *effectively participate* in the educational program, the Court stated in no uncertain terms, "is to make a mockery of public education." Siding itself directly with the Chinese-speaking students, the Justices said, "We know that those who do not understand English are certain to find their classroom experience wholly incomprehensible and in no way meaningful."

The Court wanting nothing short of an education that is both "meaningful" and "comprehensible" and a program in which these children can "effectively participate." The case was remanded back to the U.S. District Court in San Francisco to fashion "appropriate relief," meaning, SFUSDmust submit an educational plan for the limited English-speaking students to the District Court for approval—a plan that is consistent with the general principles set forth in the Supreme Court decision. To date, no such plan has been approved by the District Court.

From the language of the Court, it is clear that the rights of the limited English-speaking students can be achieved only through bilingual-bicultural education (BBE). However, because the Court did not prescribe specific remedy, the question of the nature of required remedy under *Lau* became a major issue. School districts, including San Francisco, found not in compliance with the decision, have been most reluctant to change their educational priorities to meet the new requirements. Efforts to define and promote the BBE program as the appropriate remedy, therefore, have come thus far from litigation and legislation on the one hand and strong community pressures on the other hand.

BASED ON LAU

According to the U.S. Office of Education, there are approximately five million limited English-speaking school age children in the U.S. today. It is therefore not surprising that the *Lau* decision was shortly applied and interpreted by other similar court cases in states with high concentrations of such children. On April 9, 1974, Federal Court in Denver, in *Keyes v. Denver Unified School District*, ruled that BBE is required by *Lau*.

This highly complicated desegregation case is apparently now heading for the U.S. Supreme Court since the appellate court for the Tenth Circuit remanded the case back to the District Court on August 11, 1975. In another case, *Serna v. Portales, New Mexico School District*, the U.S. Court of Appeals for the Tenth Circuit ruled on July 19, 1974 that BBE is the only appropriate remedy under *Lau*. Similarly, in *Aspira v. Board of Education of the City of New York*, the Federal District Court on August 29, 1974, relied on *Lau v. Nichols* in sanctioning the immediate implementation of a complete BBE program for nearly 200,000 Spanish-speaking Puerto Rican children in that city. Also awaiting further litigation based in part on *Lau* in Texas is *Morales v. Shannon* which was remanded back to the District Court on July 23, 1975 by the Court of Appeals for the Fifth Circuit.

LAW AMENDED

While Federal Courts were defining the full meaning of the *Lau* decision, Congress took a major step in expanding Federal involvement in BBE. On March 12, 1974, House General Subcommittee on Education began a series of hearings on the significance of *Lau v. Nichols* on bilingual education in the U.S. The hearings, together with earlier efforts on the Senate side, resulted in a new Bilingual Education Act of 1974 (part of the *Education Amendments of 1974*, Public Law 93-380) which defined the nature of BBE program, reorganized Federal efforts, increased substantially authorization for BBE programs, supplemental community activities, teachers' training programs, fellowships, planning and technical assistance.

In fiscal year 1975-76, a total of $85 million was appropriated for some 380 research-oriented BBE projects. Of this amount, $53 million went to 328 BBE classroom projects, $21 million to teacher training, and $7 million to ten material development centers. Through these funds, small Chinese BBE projects are now found in most of the major cities in the U.S., and a national Asian Bilingual Material Development Center, headed by Linda Wing, is now set up in Berkeley, California to develop bilingual curriculum materials, K-12, for Chinese, Filipino, Japanese, Korean and Samoan BBE programs.

Congress further declared, in

—Continued on Page 2

Progress for Bilingual Education, But S.F. Remains Irresponsive

Lau Appointed to S.F. Planning Commission

SAN FRANCISCO—Attorney Gordon Joseph Lau was appointed to the City's Planning Commission by Mayor George R. Moscone last Friday.

Lau, 34, made his mark in 1969 when he ran for supervisor and got 56,000 votes.

He is a practicing attorney in the San Francisco firm of Hardesty and Lau, and a respected civic leader in the Chinese American community. He is on the board of the California Advisory Committee to the U.S. Commission on Civil Rights, Legal Aid Society of San Francisco, Lawyers Club of San Francisco, Asian American Legal Defense and Education fund, ASIAN Inc., English Language Center, Chinese Cultural Foundation, and Chinese for Affirmative Action.

OPEN MIND

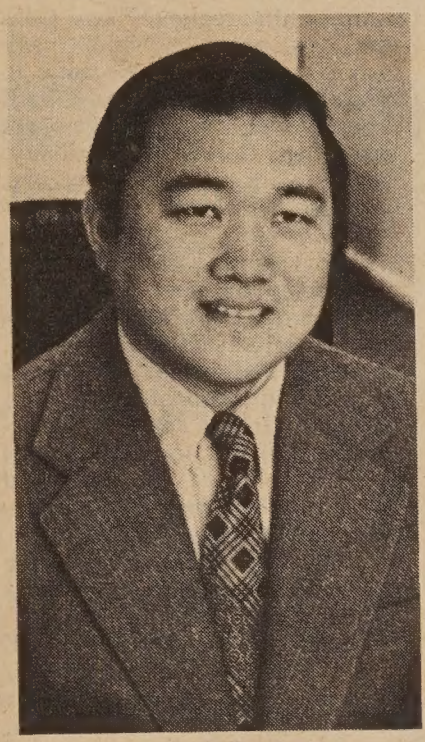
On citywide issues, Lau commented, "I see planned growth that takes into account the quality of life as well as economic growth . . . The new commission has to—and will—come in with an open mind, look at each case, and not say we're anti-this or anti-that."

"I think if we could do something to improve the economic atmosphere and the quality of life, more people would want to stay in the city instead of going to the suburbs", he added.

On Chinatown, Lau expressed with much concern. "I am cognizant of the problems of Chinatown and I shall do my very best to help resolve them."

Lau is the first Chinese American ever appointed to the San Francisco Planning Commission, considered one of the most powerful commissions in the city. It controls building limits, zoning, and other matters related to the use and, indirectly, the economic value of any real property in San Francisco.

Community response to Mayor Moscone's first Chinese American appointment has been unanimously favorable. Most persons polled consider Chinese American representation on the Planning Commission a "must" to begin to solve the well-known overcrowded housing conditions in Chinatown, and that Mayor Moscone has made a truly significant appointment.



Attorney Gordon J. Lau

Other appointees were Susan Jane Bierman, Ina Flemming Dearman, Toby Rosenblatt, and Charles Starbuck III.

"I have appointed these five people, because of their dedication to an orderly development of San Francisco and a very real paticipation by the people of our City in determining how our City will grow . . . I think these people represent a commitment to the preservation of our neighborhoods and to the direct involvement of the neighborhoods in the planning process," said Mayor Moscone.

Taipei Welcomes Little League's Lifting of Ban

TAIPEI—Baseball leaders here welcome the decision of the board of directors of Little League, Inc. to lift restriction on the participation of foreign teams. They said the decision will encourage the development of Little League baseball in Taiwan and other nations.

Chou's Ashes Scattered in China's Land and Rivers

PEKING—More than 5,000 persons attended the memorial meeting for Premier Chou En-lai the afternoon of January 15 at the Great Hall of the People. With the exception of Chairman Mao, who sent a wreath, practically all of China's top leaders were present.

The meeting was chaired by Wang Hung-wen, vice chairman of the Communist Party central committee. A memorial speech was delivered by vice premier Teng Hsiao-ping, who called Chou "a great revolutionary fighter of the Chinese people" and urged the participants to learn from his "fine style—being modest and prudent, unassuming and approachable . . . and plain living."

Teng said that since the Premier fell ill with cancer in 1972, he persisted in working and studying. Even when his condition became very grave shortly before his passing, he attentively listened to several readings of Chairman Mao's two poems published on New Year's Day by the Chinese press.

After the meeting, Chou's ashes were scattered in the rivers and on the land of China in accordance with the wishes he expressed before his death.

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EDITORIAL

Two Years After the Lau Decision

Today, January 21, is the second anniversary of the U. S. Supreme Court's landmark decision in the case of Lau v. Nichols in favor of the limited-English speaking students of Chinese ancestry in San Francisco.

After two years, we are glad to see the establishment of nine regional "Lau Centers" and the progress of some Chinese bilingual-bicultural classes. This achievement, however insignificant, is an important beginning.

However, much of the momentum has been bogged down at the state and city levels. We witnessed the demise of the comprehensive bilingual-bicultural education bill S.B. No. 7 in the California legislature recently (E/W 10/1/75). Fancy choreography in local schools has also been successful in keeping the progress in bilingual education to a minimal degree.

Meanwhile, newspapers gave prominent space to bigots to air their hostility against bilingual education—clobbering minorities, new immigrants, and all those speaking foreign tongues with one and the same blow. Arguing that bilingual education would divide a nation . . . distracting people from the fact that no one has denied that English is still our common language, that bilingual education in America has always had English as one of the two languages taught, that we all want limited-English pupils to learn English well through bilingual education.

While state legislators are doing nothing and the public does not care . . . students such as Kinney Lau are growing another year older.

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LAU v. NICHOLS: TWO YEARS AFTER

(Continued from page 1)

the same *Education Amendments of 1974*, signed into law by President Ford in August 1974, that "all children involved in public school are entitled to equal educational opportunity regardless of race, color, sex or national origin" and, in connection with the limited English-speaking students, Congress defined a denial of equal educational opportunity as "failure by an educational agency to take appropriate action to overcome language barriers that impede equal participation by its students in its instructional program." It further provides for the initiation of civil action by *individuals* who have been denied equal educational opportunity and thus provides a direct statutory right of action to limited English-speaking students seeking to vindicate their rights.

Moreover, states such as Massachusetts, Illinois, Texas, New Jersey and Colorado now have state laws mandating BBE for students of limited English-speaking ability.

ENFORCEMENT

Besides administering the BBE programs, the U.S. Department of Health, Education and Welfare (HEW) is charged with responsibility to enforce the *Lau v. Nichols* decision through its Office for Civil Rights (OCR). In January 1975, a Task Force was appointed to develop a set of guidelines for schools to comply with the *Lau* decision. The guidelines, released in July 1975 nation-wide, require, among other things, BBE program for limited English-speaking students at the elementary and intermediate levels and declared ESL (English as a second language) program "not appropriate." This set of guidelines undoubtedly has become an important basis for further development of BBE programs in the U.S. Hundreds of school districts are now under review by OCR and most of them are not expected to comply with the *Lau* mandate. This also means that more and more community groups and parents can demand BBE for their children.

To assist school districts across the nation to comply with the *Lau* requirements, the U.S. Office of Education also established last summer nine regional "*Lau* Centers" to provide them with technical assistance, especially, in language assessment and BBE programming. These centers are located at; Columbia University, N.Y.C.; Chicago State University, Chicago; San Diego State University, California; University of Miami at Coral Gables, Florida; University of New Mexico at Albuquerque, New Mexico; Berkeley Unified School District, Berkeley, California; Northwest Regional Educational Laboratory, Portland, Oregon; and the Coalition of Indian Controlled School Boards, Colorado Association of Bilingual/Bicultural Education. The *Lau* Center in Berkeley, serving school districts in Northern California, is headed by Patricia Nakano.

Adding to the push for BBE under *Lau v. Nichols* was a major report, *A Better Chance to Learn: Bilingual-Bicultural Education*, issued by the U.S. Commission on Civil Rights on May 13, 1975. The 141-page report said that minority-language children should be taught in their native language and learn English as a second language. The Commission stated, "Without a doubt, it is easier for children to learn in a language they already understand. Native language instruction capitalizes on children's previous knowledge. Cognitive, reading and expression skills can be developed naturally, without the handicap of having to learn a new language at the same time. In addition, the second language . . . can more easily be developed if the child is allowed to fully develop his or her native language." The report also clarifies many popular misconceptions about BBE and lays a sound legal and educational foundation for BBE.

Limited space does not permit further discussion on other *Lau*-related activities at the Federal level and in other states. Significant progress has already been made toward the recognition of the rights of non-English speakers to BBE program. However, we must now turn our attention to California and San Francisco, to review what concretely has been done in response to the *Lau v. Nichols* decision.

RESPONSE

Among all the states, California has the highest concentration of non-English-speaking population. In a report recently issued by the California State Department of Education, a total of 233,520 limited English-speaking students were identified in 1975. All agree that this figure is low and inaccurate. An estimate as high as one million has been quoted by state officials. On January 17, 1975, Dr. Wilson Riles was notified by HEW in its *Lau* enforcement effort, that no less than 157 school districts in California "have substantial numbers of pupils whose primary or home language is other than English . . .and that no more than 10% of these students receive any form of instruction in a language other than English." In other words, these 157 districts are potentially out of compliance with the *Lau* mandate and in danger of having their flow of Federal funds cut off.

In response to the *Lau* decision, the Assembly Ways and Means Committee conducted a hearing on December 10, 1974, to determine the status of BBE in Californiaand the impact of the *Lau* decision of the state. The hearings uncovered a serious inadequacy in the state's BBE program and numerous deficiencies and indifference in the administration of various state laws covering the educational needs of the limited English-speaking students.

The committee was also told of the serious shortage of bilingual teachers (20,000 needed) on the one hand and the inability or unwillingness of state colleges and universities to meet the challenge on the other hand. Unfortunately, the hearings failed to generate a badly needed comprehensive law for California, mandating BBE like the states mentioned above. The only major BBE bill, SB 7, proposed and pushed by state Senator George Moscone through the legislative maze for eight months last year, was killed

(continued on p.3)

LETTERS

Illustrated Wasp

To *East/West:*

Did the old magazine *San Francisco Illustrated Wasp* (*East/West* 1/1/76) refer to "white anglo-saxon protestants"?

Sue Yee
San Francisco

(To the best of our knowledge, the magazine's name referred to the bees. The anglo-saxon reference came much later. —Ed.)

Deceptive Tactic

To *East/West*:

Recently, Taiwan and Chinatown newspapers front-paged an article from the U.S. reporting how *Fortune* magazine "featured" the Republic of China and how the "interviews" with President Yen and Premier Chiang went. Last week when I received my copy of *Fortune*, I couldn't find the articles under the table of contents. As it turned out, these so-called features and interviews appeared under the heading "advertisement." Taiwan paid for them.

This is a free country. Anyone who has a few thousand dollars is free to buy a page or two of the magazine's space to promote anything he/she wants. North Korea's communist regime regularly buys space in the *New York Times* to print Kim Il-sung's speeches. There is no reason why Taiwan cannot buy pages from *Fortune* to say what they want others to hear.

However, it is dishonest to mislead the people in Taiwan to think that those are *Fortune*'s articles and not advertisements. The news agency which wrote up the story and the papers which featured it should be ashamed of themselves for this deceptive tactic. . . .

Edward J. Lee
San Francisco

NOTICE

PHOTOS

Photos submitted for publication should be black-and-white glossies. Each photo should have a caption on the back. East/West does not return photos after publication unless accompanied by a stamped self-addressed envelope.

East/West is *unable* to print color photos.

DEADLINE

East/West welcomes news releases, announcements, and articles. Copies should arrive at this office on Friday for the next Wednesday's issue. Writers should keep the original copy of their work. Send duplicates only.

Hospital Construction To Resume Next Month

SAN FRANCISCO—The Chinese Hospital Comprehensive Health Care Center construction activity has been at a standstill for the past two months.

There are two reasons for this, according to David K. Low, Building Committee Chairman. The first is that structural steel for the building is due to arrive by ship from Japan at the end of January 1976. The second is that Cahill Construction Company completed the underground and basement concrete work sooner than expected.

Construction is scheduled to resume by the first week of February. Completion of the building is expected by the end of this year.

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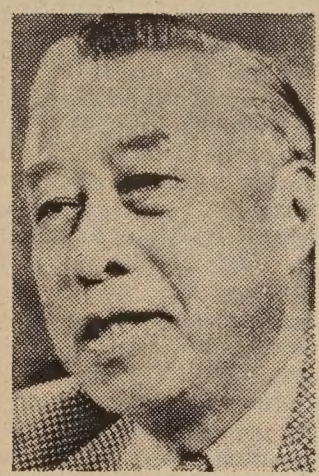
SEN. FONG TO RETIRE



HONOLULU—Senator Hiram L. Fong formally announced his retirement from the U.S. Senate January 13.

Fong, 68 and winding up some 43 years in governmental service, said he'll be approaching 70 when his present third term expires in January next year. He cited a growing workload and his desire to spend more time with his family and friends as reasons for his decisions, according to the Star-Bulletin.

"Though from a minority party and a minority racial group," said a Star-Bulletin editorial, "he was recognized by voters so discriminating that in the 1964 Democratic landslide Hawaii gave Lyndon Johnson his second largest state majority percentagewise but also gave Fong the biggest majority of a Republican elected to the U.S. Senate that year."

TRAVEL

Fong said he travels between Washington and Hawaii eight or nine times a year and "jet lag" is taking its toll. "It takes about a week for my biological time clock to readjust after each round trip," he said. "This means that about one-third of each year I am struggling to adjust to the time change while still performing my duties as a senator."

Fong said that he will return to active participation in the affairs of Finance Factors and the family of companies which he heads as board chairman.

Among his congressional achievements is a major role in re-drafting immigration laws to remove some discriminations against peoples from the Pacific and Asia.

NEW OFFICERS AT CULTURE CENTER

SAN FRANCISCO—The board of directors of the Chinese Culture Foundation elected the following officers at its December meeting:

President: Dr. Rolland C. Lowe; co-chairmen: James R. Frolik and Stanley S. Tom; executive vice president: Allessandro Baccari; vice presidents: Rosalyn Koo, Alexander Tseng, Art T. Wong, K. L. Woo and Joe Yuey; Treasurer: Ernest Go; secretary: Gordon J. Lau.

Exhibit Portrays Chinese Experience at Angel Is.

By TERI LEE

SAN FRANCISCO—They came to the United States to escape the poverty which overwhelmed China. And when they arrived, they found themselves detained for as long as two years at a small place called Angel Island.

The Angel Island Immigration Station was the port of entry for Asian immigration from 1910 to 1940. Most of the people detained there were Chinese. Because of the institutional surroundings and intense interrogations of the Chinese held there, Angel Island was more a prison than a detention area.

Kearny Street Workshop and Jackson Street Gallery members have lovingly gathered photographs, poems, and other works to create an exhibition of the Chinese experience at Angel Island.

LANDMARK

One purpose of this exhibit is to call attention to the Angel Island Immigration Station Historical Advisory Committee, which is working to have Angel Island designated as a California historic landmark.

The exhibit photographs are outgrowths of a photography class taught by Chris Huie, one of the coordinators of the exhibit.

Past and present photographs of the immigration station are mounted on backgrounds of fencing wire and rough wood from dismembered crates which line walls and hang suspended from the ceiling.

Many of the old pictures, most in black and white, focus on the Chinese. One photograph reveals 11 Chinese women, some with small children, quietly sitting on two rows of benches, surrounded by wire fences. The heads of the Chinese are bent, silent eyes downcast, and their hands are carefully placed in their black-clothed laps. Only a White matron smiles into the camera.

TODAY

Today, the barracks are falling apart. One photograph shows a core of stark poles, denuded of bunkbeds which used to be suspended from the spindly supports. Another photograph reveals a dingy row of toilets which lie below chipped and peeling walls.

Beyond the room is a crazily tipped door which is off one of its hinges. The floor of the bathroom is crisscrossed with grays and blacks, but it is impossible to tell if the discoloration is due to shadows or dirt.

One of the most remarkable exhibits is a plaster casting of one of the many poems which the Chinese carved on the walls of the barracks. The characters, probably carved with knives or kitchen utensils, are etched as deep as ¼ inch. All the works speak of the anger, frustration, and anguish felt by the Chinese, imprisoned only a few miles from the mainland they had traveled so far to reach.

Over 100 people crowded into the Gallery January 10 to attend the opening night program.

Advisory committee chairman Chris Chow presented a short slide show describing the history of the detention station. Background music for the show was a Cantonese opera about Angel Island written by a detainee.

Chris Wong read a translated poem written by an anonymous Chinese at Angel Island, while Sue Lim danced to accompanying bamboo and silver flutes.

INTERROGATION

Joe yoshino, Andy Chan, and David Chin, members of the Asian Americn Theatre Workshop, reenacted an interrogation of a 16-year-old Chinese youth, taken from a 1910 transcript.

Flutist Robert Hsiang accompanied Sachiko Nakamura as she danced to a poem written and recited by George Leong.

The Advisory committee has recently submitted a report on Angel Island to Herbert Rhodes, director of the department of parks and recreation. People are urged to write letters of support to preserve Angel Island to:

The Director of Department of Parks and Recreation, Mr. Herbert Rhodes, P.O. Box 2390, Sacramento, Calif. 95811.

The Jackson Street Gallery, 565 Jackson Street, is open from 12 to 5 p.m. Mon. through Fri. The exhibition will be on display through March 2.

Lau

(continued from page 2)

eventually in its final hurdle in the Assembly Ways and Means Committee because Governor Brown did not want to be forced to veto a popular bilingual education bill.

The only result of the hearings was to increase state support of BBE from $4 to $8 million—an amount hardly adequate for the needs. Besides, what was needed was a major change in the existing laws, not more money into a structure that does not work properly.

About the only positive step taken by the state in response to the Supreme Court decision was the approval of a very general policy statement on BBE by the State Board of Education in November last year. The approval of the statement was preceded by a lengthy legal opinion on its legality rendered by Attorney General Evelle J. Younger on November 12, 1975. Against the California Teachers Association's challenge, Younger called the policy statement "constitutional," and stated that BBE programs were a "prized resource of our pluralistic cultural heritage" and "far from undermining the American social structure, tends to enrich it."

Beyond the rhetorics of support for BBE, California has done virtually nothing in response to the Supreme Court decision to date.

The State Assembly Committee on Education has just started another series of hearings on BBE during the last months. It is still uncertain if any concrete legislation will come out of this series. As long as there is neither commitment to provide BBE to all those entitled to it nor any leadership from the State Department of Education or the State Legislature, there is no hope for a comprehensive BBE legislation in the near future.

(In the second part of this article, we will discuss the failure of the SFUSD to comply thus far with the Supreme Court decision).

CHINESE WORD-A-DAY

" PRISONER "

Draw a square, lock the Chinese word "person" inside, and you'll have the word "prisoner." What a clever idea

When you write this word, take a minute and look at the order of the strokes carefully. You will find them very logical. First, you write a vertical line. That is, you build a wall. Then another stroke takes care of two more sides of the wall. You do not close the door at this point. Rather, you put the person inside (the third and fourth strokes). Finally, you write the bottom line, closing the prison, and say good-bye to the poor guy.

This word also means "to imprison" or "criminal." Speaking of criminals, there is a story about a highly-skilled thief in the Sung Dynasty. He would rob the wealthy to help the poor. The police chief was very annoyed by this Chinese Robin Hood and finally decided to arrest him. However, this thief had many friends in the police force, and someone tipped him off. But instead of skipping town, he

Mandarin **CHYOU** Cantonese **tCHAH-O**

told his friends not to worry, for soon he would straighten things out.

That same night he sneaked into the home of the chief. While the chief was snoring away, the thief cut off some of the chief's hair. Then the thief easily opened the safe and without taking a cent, put the hair inside. The next morning the chief was furious when he woke up and realized that the thief had changed his hair-do. But he said to himself:

"If the thief could come and cut off my hair, he could also cut off my head. If he could place my hair inside the safe, he could also clean up my savings. Wow, what a close shave, I'd better not bother him."

So, if you get caught next time, one way to get out is to give the police chief a new hair-do.

Gordon Lew

South Californians Form Historical Society

By HOOVER NG

LOS ANGELES—A group of enthusiastic and interested people have gotten together to form the Chinese Historical Society of Southern California here in Los Angeles. A constitution has been adopted, and plans are being prepared to participate in the upcoming Chinese New Year parade on January 30.

The society seeks to bring together those people interested in history with an emphasis on the history of the Chinese in Southern California in order to gain a better understanding and appreciation of their contributions to American history and its culture. A film recollecting life for the early Chinese pioneers has already generated enthusiasm in a desire to learn more about the past. An interest in documentation of historical recollections led to a presentation by Dr. Art Hansen of California State Univesity at Fullerton on the techniques of oral history. He introduced a systematic method on how to interview, transcribe, and reference the stories and recollections of people who have played important roles in the history of the Chinese in America.

Stan Lau, newly elected president of the society, is anxious for others who have an interest to join him and other members in this endeavor to learn more of the past. In addition to having films and guest speakers and programs, he plans to include field trips to historical sites and possibly photo exhibits. Also, members will be involved in their own special projects, such as tracing their family background or researching heretofore unknown achievements by the Chinese in Southern California. Those who wish more information on meetings and future plans can contact Lau at 481-6949.

Taipei Builds Student Center

TAIPEI—An 11-story building planned exclusively for foreign students will be completed in April next year, according to the Ministry of Education.

Called International Culture Center, the building will be able to accommodate 790 persons.

The Ministry said that there are 693 foreign students enrolled in various colleges in Taiwan. Additionally, there are more than 1,000 foreign students taking short courses in Mandarin in the Taipei area.

CHINESE NEW YEAR FESTIVAL IN NEWARK

NEWARK, CA.—The Organization of Chinese Americans will sponsor a Chinese New Year Cultural Festival at the Newark Community Center, January 31, beginning at 12:30 p.m.

The festival will include food sale, brush painting demonstration, photo exhibit, variety show, dance and Chinese movies.

A table tennis tournament will have its final play-offs at 4 p.m.

Participating organizations include South Bay Chinese Club, Union City Table Tennis Club, Mandarin Class Parents' Group, Formosan United Methodist Church, Chlone College, IBM, and the City of Newark.

CTA HONORS JENNIE QUAN

SANTA MONICA—Jennie Quan, an English and history teacher at John Adams Junior High School, was honored for her contributions to the teaching profession and the community by the Santa Monica Classroom Teachers Association recently.

Quan, a native of Shanghai, has taught here for 14 years, according to the Evening Outlook.

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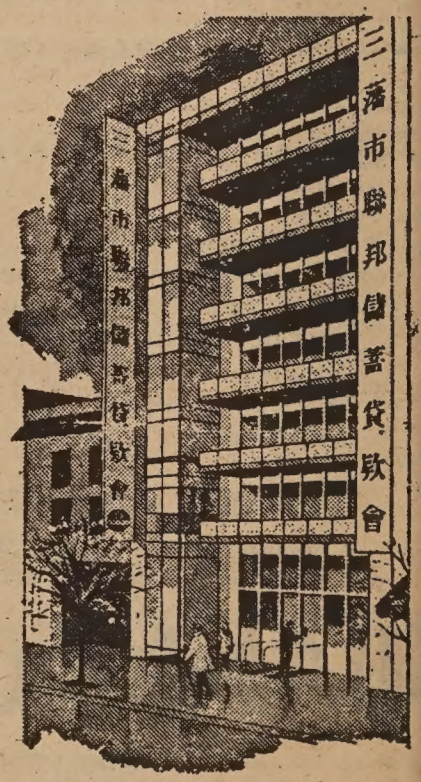

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Dr. Weylin Eng Honored as Young Optometrist of the Year

OAKLAND—El Sobrante optometrist Dr. Weylin G. Eng has been named "Young Optometrist of the Year" by the Alameda-Contra Costa Optometric Society, it was announced recently by Society president Dr. Roy Brandreth.

Eng, along with Hayward optometrist Dr. Roy Black, named "Optometrist of the Year", were honored by their colleagues for "outstanding contributions to the profession of optometry and to the community" at the ACCOS annual dinner meeting last month.

Eng, who resides in Orinda with his wife Roselyn and also has an office in Oakland, is a specialist in contact lenses.

A fourth generation Oaklander, Eng graduated from the Univesity of California School of Optometry in 1966, following a family tradition. His father, Raymond Eng, Oakland City Councilman and Vice Mayor, sister Charmain Eng, San Jose, and Aunt Helen Eng, San Francisco, are all optometrists.

NAVY

Upon graduation from optometry school, Weylin Eng spent three years in the Navy at the National Navy Medical Center in Washington, D.C., before opening a practice here. Now a Lt. Commander in the Navy Reserve, he has been active in aviation research relating to the eyes at the Alameda Naval Air Station, and is helping to bridge the gap between military and civilian optometry.

A recognized authority in contact lenses, particulary in the area of the new soft lenses, Eng is a clinical investigator for Bausch & Lomb, manufacturers of soft-gel lenses.

In addition to carrying on an optometric practice and contact lens research, he serves as chairman of the Public Health Committee responsible for all public health affairs of the Alameda-Contra Costa Optometric Society, of which he is a member of the Board of Directors.

Taiwan Youths Prefer to Study At Local Schools

TAIPEI—Taiwan students are no longer as eager as before to go overseas to study, according to a recent survey.

Over half the students responding to a survey conducted by the National Taiwan Normal University said they would do graduate study in Taiwan, or look for work after leaving school. Only 21% said they would go abroad for graduate training.

While many do not expect to go abroad, the students are overwhelmingly against restricting opportunities to study overseas. Only 2.3% favored such restrictions.

Although the survey did not give reasons for the change in attitudes, many educators in Taiwan think the difficulty of getting scholarships from foreign universities and problems of finding work overseas, combined with improvement in the teaching at local universities have made study at home more attractive.

In contrast to the gradual decline in students going abroad to study, there has been a gradual increase in the number of Chinese scholars returning to teach in Taiwan. This has contributed to an expansion of educational programs in local universities.

These dragon ladies (l to r), Mrs. Chaney Wong, Mrs. Richard Chin and Mrs. Jeffrey Yee, are inviting you to the Chinese New Year Fashion Show. The annual fashion show luncheon is scheduled on February 14 at the Empress of China. Call Mrs. Francis Louie (982-3767), 827 Grant Avenue, for tickets. (Photo by Kem Lee)

Ancient Asian Anchors Found

LOS ANGELES—Ancient stone anchors found off the coast of Los Angeles may prove that Chinese or Japanes sailors discovered the west coast of America 1,000 years ago.

United Press International reported about 30 large rocks with holes chipped through them were found by divers off the Palos Verdes peninsula.

According to William Clewlow, chief archeologist at UCLA's Institute of Archeology, "They are shaped like ancient Asian anchors. They appear to be 500 to 1,000 years old."

The rocks could corroborate Indian and Asian legends of trans-Pacific commerce before the discovery of America by Europeans.

Chinese records tell of a Buddhist monk named Hui-shen who journeyed across the Pacific in the 7th Century A.D. and found a land populated by people "possessing neither arms nor armor, men who do not wage war."

Lisbon Gives More Autonomy To Macao

LISBON, Portugal—The government has decided to give broad executive and legislative autonomy to the last colony it controls, Macao, according to the Council of the Revolution here last week.

Macao, occupied by the Portuguese since 1557, will continue to be ruled by a governor appointed by Lisbon, but it will now be able to contract for foreign loans, make its own laws, appoint its own civil service and control its security force.

A peninsula and three wooded islands connected with bridges, Macao has a population of 320,000, mostly Chinese. It serves as an outlet for China's trade to the West. It is also a free market for gold and a place where gambling is legal. The colony has several casinos, a jai alai court, and regularly features dog and car racing.

Macao will be called a "territory" rather than an "overseas province."

The governer will have wide executive powers and will be assisted by a cabinet of up to five secretaries. A consultative council will include the secretaries, chiefs of the civil and financial administrations and three persons representing the Chinese community, cultural interests and what were termed moral interests.

The Oakland Chinese History Research Committee has been formed as a bicentennial project. The committee plans to create an oral history library of the Oakland Chinese, and to publish a text for school use. It has received a $5,000 grant through the Asian Bilingual Materials Development Center for the project. The committee is looking for a graduate student who will write his/her thesis on the history of Oakland Chinese. A public meeting is scheduled for February 4 at the Oakland Chinese Community Council, 257 8th Street, at 7:30 p.m.

In the photo are Rev. Frank Mar, chairman, (l to r) Toni Mar, Pinkie Laye, Erwin Chew, Howard Ah-tye and Charles Chao.

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SOME RANDOM THOUGHTS ON 'MODERN' CHINESE FUNERALS IN HONG KONG

by PEH TI

Funerals have been important in Chinese culture since ancient times. Archeologists and historians have made known details of funereal rites of ancient China as far back as the Shang (1766-1122 or 1027 B.C.) and Western Chou (1122 or 1027 to 722 B.C.) eras. Later on, ancestor worship and filial piety further dictated that the dead receive as glorious a send-off as his family's finances could manage.

As Buddhism became absorbed into the mainstream of Chinese life during the T'ang Dynasty (618-907 A.D.) and took on the Chinese ancestors and their pantheon of deities, a ritual for the burial of the dead developed under the aegis of the Buddhist institutions. This ritual remained substantially unchanged until the present century. Today, enlightenment and life-style simplified these rites, but the significance that Chinese attach to funerals remains the same.

PAGEANTRY

Traditionally, the Chinese buried their dead from their homes, with as much pomp and pageantry as commensurate with their social and financial positions in the community. The coffin remained in the house up to 7 x 7, or, 49 days. Only the disgraced were buried hurriedly upon death.

Placing the dead into the coffin was a major ritual in itself. The family grieved in full view of relatives and friends who came to mourn. All this time they would wear the traditional mourning garb of coarse white hemp, lamenting audibly in front of the coffin. Buddhist and Taoist priests would come to incant scriptures and prayers which would benefit the departing soul. Visitors who came to mourn would *kowtow* in front of the coffin while the family returned the courtesy. The visitors had to be offered tea and refreshments.

In the well-known classical novel written by Ch'ao Shu-ch'in (c. 1723-1763 A.D.) depicting upper class life and foibles in traditional China, *The Dream of the Red Chamber*, an elaborate funeral was held for a young daughter-in-law of a wealthy and powerful aristocratic family. During the 49 days her body remained at home, 20 servants were needed to pour tea, 20 to serve refreshments, 40 to care for the incense, candles and offerings in front of the coffin, 4 to take care of the cups, 4 the other dishes, 8 to receive offerings brought or sent by the relatives and friends, 8 to keep the lamps and candles lit throughout the house, 20 to supervise the comings and goings at the gate . . . There were 108 Buddhist priests and 99 Taoist priests, whose prayers and incantations must make the scene even more confusing and noisy. Another 50 senior Buddhist and 50 senior Taoist priests were also in attendance although their function was not specified. It is assumed that they made the offerings and were more experienced in matters regarding transmigration of the departing soul. On the 49th day, when the funeral procession left for the family temple where the coffin was to repose until it could be brought to the native province for burial, the altars for offerings extended 3 to 4 li. Accompanying the cortege, in addition to men on horseback, were women mourners of rank transported in 10 large sedan chairs, 30-40 small sedan chairs; altogether over 100 carriages . . .

These kind of funerals, of course, were rare even in those days, but President Chiang Kai-shek's funeral in Taipei last April, although Christian, and Premier Chou En-lai's funeral last week in Peking, although a cremation, were reported to be no less spectacular. (As photography developed, an enlarged portrait of the deceased seems to have become an essential part of the cortage.)

DENSITY

The population density of Hongkong is perhaps the highest in the world. Approximately 4.5 million people (more than 99% of whom Chinese) are crowded into 400 square miles of land, much of it mountainous, therefore uninhabitable. These figures become even more horrendous when one notes that 1.1 million of these people live on Hongkong Island which is 30 square miles, and an almost equal number live in Kowloon which is a mere 3 square miles! Logically, one must conclude that there is just NO land left for cemetaries.

In 1974 alone, 21,879 people died in Hongkong, according to the Bureau of Census and Statistics. (The crude death rate is 5.1 per 1,000 persons, with 56% falling in the 50 years or older range.) Although cremation is receiving increasing acceptance, most of the dead are still being buried somewhere in Hongkong. The graves are hewn into the rocky cliffs in the relatively less built-up sections of Hongkong Island and Kowloon. but most of the cemetaries are in the northern part of New Territories. (These graves will remain despite the urgent need for more land as the Chinese are superstitious and are reluctant to disturb the dead.)

Where are the Hongkong funerals taking place today? Apartment living with limited space and small elevators does not permit funerals to be held at home as they were as late as twenty years ago. Chinese funerals are rarely held in churches or temples. Most of them take place in funeral homes. There are 10 funeral homes listed in the yellow pages of the Hongkong telephone directory, but most of them are no more than undertakers. For funerals beyond a certain size, there are three funeral homes. The newest one, mammoth in scale, began business last month in Hunghom, on the same day as the opening of the new railroad station, and with an equal amount of fanfare and publicity.

MIXTURE

It so happened that during that week a relative of my mother-in-law died. He was a well-known and well-liked physician in his 70's, with a number of sons and grandsons, and therefore a success by any standard. So the number of people who mourned him was quite sizable. I accompanied my mother-in-law (who happened to be visiting from the United States after a 25-year absence from Hongkong) to the funeral. This was the first time I attended a Chinese funeral in Hongkong. It was held in one of the ten or a dozen chapels in the new funeral home. There was a mixture of the Christian and Chinese traditions, of the West and the East. The entire ceremony was conducted with the aid of a very powerful public address system!

At the door to the chapel were a number of men (whether they were friends of the family or employees of the funeral home I did not know) who wore labels on their lapels indicating they were ushers. They led us to sign the mourning book, gave us each a packet with a coin (to help defray our cost in coming to the funeral) and a piece of candy (to help lessen our sadness). These were all traditional gestures, very nice, I thought.

Then, we were told by the public address system to line up, four in a row, and were marched down to the front of the chapel, a large room with enough folding chairs to seat about 250-300 people, where an enlarged photograph of the deceased was placed. We were then told by the loudspeaker to bow three times in unison, to the photograph. The family, dressed in traditional Chinese rather than Western styled clothes, but in black rather than white, stood a little to the right of the photograph, returned our bows. There was no coffin.

As I learned later, the body lay on a bier in an adjoining room. At the appointed time, the family filed into that room to place the body into the coffin. Apparently this was to be a private ceremony. While we remained in the chapel, loud lamentations were audible to us.

Meanwhile, I sat fascinated by what was going on around me. I had not known the deceased, yet was moved to tears by the mournful atmosphere. Almost all of the several hundred mourners wore black or dark colored clothing, crying openly. Against the walls there were dozens and dozens of wreaths, with the name of each donor prominently displayed. There were also a dozen or so of black cloth screens with messages cut out of silver paper pinned on them.

THEATRICAL

As this was a Christian funeral, there was a ten piece brass band playing hymns like *Nearer My God to Thee* at a slower than Largo tempo. Their playing and the constant directions shouted from the loudspeaker, "Line up by fours! One Bow! Two Bow! Three Bow!" (sic) in English whenever a "paleface" appeared, made the whole scene seem theatrically Gilbert and Sullivan or Salvation Army. "If we were in New York for the funeral of a medical doctor of comparable stature," I thought, "there would be no flowers because money would have gone to the Cancer Society, the Heart Foundation, or some such institutions; and certainly there would be no brass band!"

At that time, the loudspeaker broke into my thoughts and told us to stand. The casket was wheeled into the room and placed immediately beneath the photograph. It was a Western styled, highly polished, wooden coffin. The lid was open but an inner lid made of clear glass remained. (I did not notice where the family sat as I was concentrating on understanding the Cantonese.) A minister came to preside at the service. He read Chapter 3 of the Gospel According to St. John, then the 23rd Psalm, then gave a eulogy based on the psalm. The congregation sang one or two hymns while the band played. The people were then invited to file past the casket, to bid a final farewell to the dead. When this was finished the family went up. The widow fought physically to keep the lid from being closed by trying to throw herself at the casket . . . This gesture, as I remember from what my mother had said many years ago, is also traditional; but it cannot possibly be an empty gesture. It does mark the last time a widow is to see her husband.

After the family filed out of the chapel behind the casket, the loudspeaker thanked the people for coming to the funeral, invited them to dinner after the interment, then fell silent. As we left the chapel there was hardly a pair of dry eyes among the mourners. We were given a white towel at the door to wipe away the tears, and, again, a packet with a coin. The workers began to dismantle the wreaths to move them to the cemetary. As the family followed the hearse, in a number of private cars and two busses, the atmosphere relaxed as friends and relatives greeted each other. The entire funeral service lasted a little over half an hour.

I understand that this funeral, although typical, was a relative simple one by contempora Hongkong standards. No Christian funerals are more con plicated as there would be i cantations, incense, and pap burning. What deprived th funeral of its dignity, besides th public address system, was th brass band whose playing w ludicrous at best, and who players chatted loudly throughou the service when they were n playing.

Some traditions are lovel However, the nominal amount money given to each mourne certainly did not pay the taxi even bus fare for getting to an from the service. People go t funerals to pay their respects t the dead and to console his famil They certainly would not expe to be subsidized. Yet, the tot amount paid to all the mourne would be considerable. Anothe wasteful item is the floral wreath An ordinary wreath is abou $50-60 HK each. This amour rises to $150-200 HK if ordere through the funeral home. On hundred or more wreaths would b thousands of dollars, enough t buy thousands of catties of rice fo the aged, infirm, and needy wh crowd into Hongkong's tene ments.

Much of the new trappings ar of no religious or traditiona significance. They are similar t the ones Mitford criticized in he book *The American Way o Dying*, many years ago. Funera homes in Hongkong, as in th United States, have become profitable commercial enterprise.

PROHIBITIVE

The total cost of the funeral vary. Apparently, it depends o the price of the coffin. Th simplest and cheapest funeral run betwen $800-1,000 HK. There i no upper limit. The wood used fo the coffin for the young ma described in *The Dream of th Red Chamber* was estimated to b "more than a thousand taels o silver". A coffin maker in Hong kong quoted the price to b between $200 and $20,000 HK. A funeral as the one described her would probably be betwee $20,000 and $30,000 HK, no including the cemetary plot, a sum certainly prohibitive to a vas majority of residents of Hongkon or anywhere else.

Cremation, therefore, is by fa the easiest and cheapest way "t go". Yet I am reluctant to advocat cremation. I am grateful to th ancients for burying their dea with what they considered to b necessary in their after life, fo from these graves come vivid pictures of life in ancient Egypt and Mesopotamia, not to say o China, to enrich the laborious accounts of historians of the early dynasties!

In addition, when my mother-in-law took our children to visit her parents' graves, four generations together, there was the feeling of a sense of continuity, linking the past with the present and the future in personal terms: a very real sense of history.

Palo Alto Center Starts Kung-fu School

PALO ALTO—The Chinese Community Center of the Peninsula has moved into a new office at the Carpenter's Union Building, 3065 Middlefield Road recently. The building was bought by Y.K Fong, a Sunnyvale flower grower and member of the center last month, according to the center's board member Roberta Yee, who arranged the purchase.

The center will open a kung-fu school on February 1 at its new site. Lion dance and kung-fu demonstration have been scheduled from 1 to 3 p.m. For informatin, contact Larry Fong (736-6397) or Jon Yee (324-8455).

MABEL'S TABLE

by Mabel Lai

CHINESE CABBAGE IN CREAM SAUCE

奶 油 津 白

1 lb. Chinese cabbage hearts
3 tbp. peanut oil
½ cup condensed chicken broth
½ cup fresh milk
1 tbp. flour
1 tsp. salt
½ tsp. MSG
¼ tsp. white pepper
½ tsp. corn starch
1 tbp. chopped ham

Cut cabbage in half lengthwise. Wash and drain.

Steam cabbage in a wok till tender, about 20 minutes. Drain.

Heat peanut oil in a wok. Mix in flour and sauté for few seconds at low heat.

Stir in chicken broth, milk, salt, pepper and MSG. Bring to a boil. Keep stirring.

Mix corn starch with a bit of water. Add to milk mixture.

When sauce thickens, add cooked cabbage.

Remove to serving dish and sprinkle with chopped ham on top.

Culture Center Exhibits Contemporary Paintings

SAN FRANCISCO—"Frontrunners in Modern Chinese Painting" is an exhibition of contemporary works by artists from Hong Kong, Taiwan and the United States.

These works, done in the style of traditional Chinese painting while inspired by concepts in Western abstract art, are modern and distinctly Chinese.

The show will open at the Chinese Culture Center, 750 Kearny Street (3rd floor of Holiday Inn) on January 31. Gallery hours: Tuesday—Saturday, 11 a.m.-5 p.m.

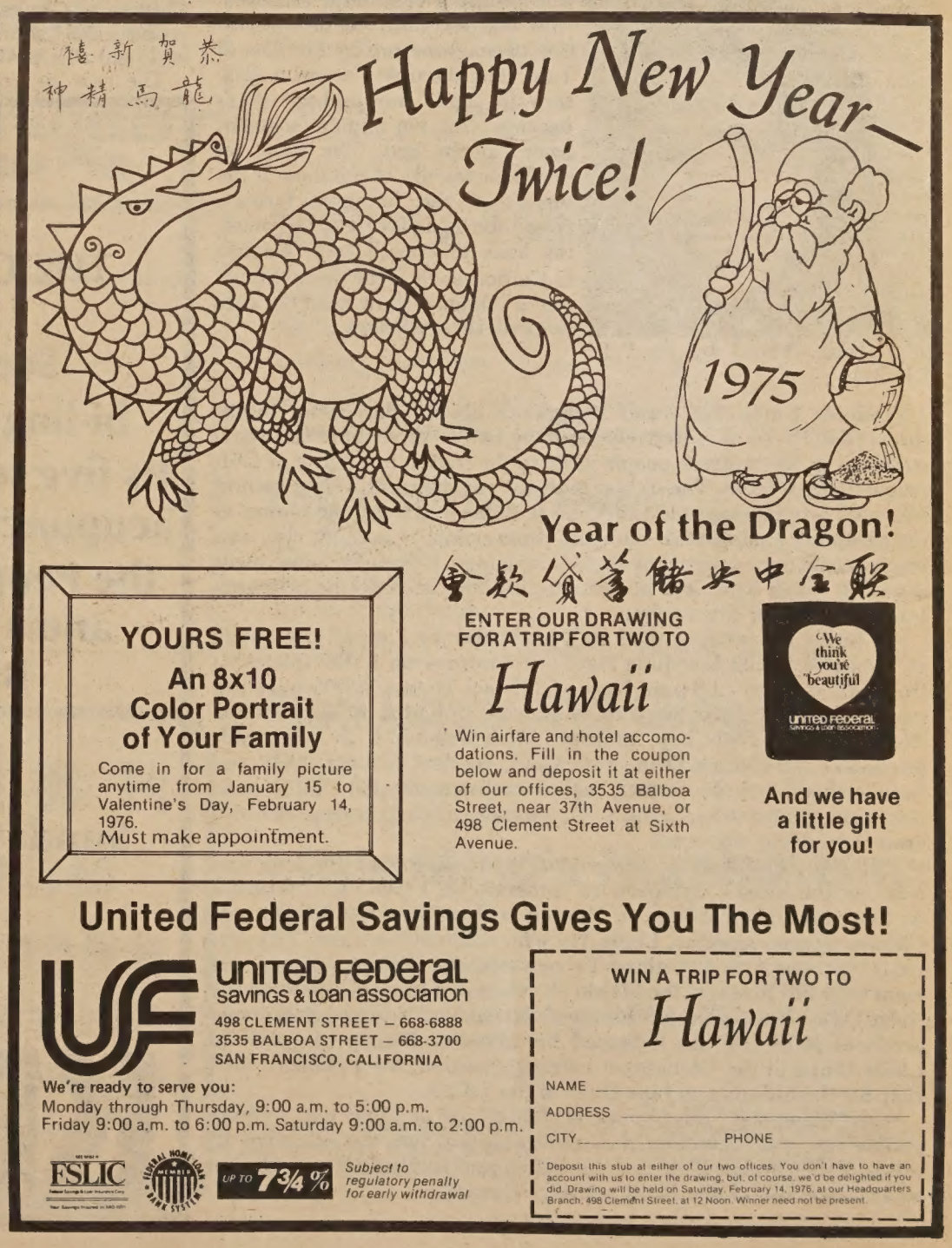
"Which is Earth—P", a painting by Liu Kuo-sung of Chinese University of Hong Kong.

香港中文大學美術系教授劉國松及其他新派畫家作品將在三藩市中華文化中心展出。

KHIGH DHIEGH TO SPEAK ON CHINESE TRADITION

SAN FRANCISCO—Khigh Dhiegh, well-known actor (on Hawaii 5-0 and Khan) and author will speak about Chinese philosophy and its relationship to Chinese and Western medicine on January 24, at the Unitarian Church on Geary and Franklin. The lecture, entitled "Cosmic Principles: A Cornerstone of a Chinese Tradition" will begin at 7 p.m.

Dhiegh is a rector at the Taoist Sanctuary in Los Angeles. He has recently written The Eleventh Wing, a book about the I-Ching. The lecture is presented by the Wholistic Health and Nutrition Institute of Mill Valley. Admission is $3.



PROGRAM NOTES

Michael Gong

A Banner Week For Public Affairs Programs

•This is a banner week for public affairs programing about the Chinese community. First: "Wah Kue: The Chinese in America," a KRON-TVpilot bilingual program "devoted to major events and issues of interest to the Bay Area Asian communities," airs this Sunday at 3:00 p.m. on Channel 4.

Hosted by Julie Tang, a counselor for the S.F. Community College District, "Wah Kue" has been developed over a 6-8 month period by producer Linda Yee and the public affairs department of Channel 4. Consequently the series pilot, previewed for the Chinese press last week, is less "issue and event" oriented than a magazine-type mix of cultural features.

The program begins with a short piece about last year's very successful Chinese archaeological exhibit at the S.F. Asian Art Museum. Two very flashy martial arts demonstrations are slotted in the program to break the longer segments. Both performances are above the ordinary. Young Michael Gong, with a sword that is hopefully fake, demonstrates the Tibetan White Crane technique. The double-hook axes are given a rousing twirl by Robert Louie in the Northern Shao-lin style.

The Wah Mei Bilingual school is featured in a segment examining the worth of bilingual, bicultural education. Interviewed are director Lillian Sing and teacher Margaret Yue. KRON-TV took the trouble to go out into the Richmond District to film the segment at the school.

Julie Tang (Photo by Paul R. Schultz)

The program ends with an interview and self-inflicted demonstration of acupuncture by Dr. David Tam. The discussion seems a little slow in spots, but perhaps that's because the ten-minute segment comes at the end. The most remarkable feature of the show is the success of the bilingual format. Host Julie Tang is expert at bouncing back and forth from English to Cantonese, and the show proves that a bilingual show need not turn off half the audience.

Producer Linda Yee wants suggestions about what issues future shows (KRON-TV is tentatively planning two or three more this year) could cover. She suggests people write to the station in English or Chinese with their ideas. The station may not put their full weight behind bilingual programing unless they get such feedback. As one person at the screening commented, bilingual programing, if nothing else, can teach people to be tolerant of another language. Hopefully, subsequent shows on "Wah Kue" will be more topical and less into the acupuncture and martial arts cliches.

•"Chinese Americans—the Last Decade and the Future" is the topic of "Reactions" with host Julia Hare this Saturday on KSFO (560 AM) from 7:05 p.m. to 7:50 p.m. Hare and Esther Yuen of KSFO have put together a super guest list with: S. K. Lai, publisher of the *Chinese Times*, historian Phil Choy, attorney Lillian Sing and U.C. Asian studies teacher and Chinese Democratic Club president L. Ling-chi Wang. Areas covered include: busing, male/female stereotypes, China, business, entertainment and politics. One-minute mini-spots from the program are airing this week.

•"Housing Problems in Chinatown" is the subject of one long segment on this week's "Perspectives" program on KGO-TV, Channel 7 on Saturday from 1-2:30 p.m. Viewers will get a look at KGO's new Chinese woman reporter, Linda Yu, who will host the show. Yu's previous beat was with a Portland TV news station. Besides a filmed segment with Bill Rosso, of the Maisin Development firm that handled the Notre Dame housing project for the elderly at Van Ness and Broadway, producer Mike Lee has indicated his tentative line-up of guests as Linda Wang of the Chinatown housing coalition, Vera Haile of Self-Help for the Elderly and June Quan of the YWCA.

•On "Viewpoint" this Sunday on KRON-TV at 11:00 a.m., China politics and policies will be discussed by Shirley Sun, the executive director of the Chinese Culture Foundation and Richard Heggie, the executive director of the World Affairs Council.

(This week's Program Notes by Richard Springer)

Tax Help At Jean Parker

SAN FRANCISCO—The Urban Affairs Department of Bank of America and Internal Revenue Service are co-sponsoring a Volunteer Income Tax Assistance (VITA) center at the Jean Parker School, 840 Broadway, beginning February 7.

The tax counselling service aims at low and moderate income families (around $12,000 or less) and single persons (around $8,000 or less), particularly the handicapped, senior citizens, recent immigrants and students. Only standard deduction counselling will be given at the center, covering both federal and state taxes. The center will be open from 1 to 4:30 p.m. every Saturday from February 7 to April 10. Bilingual Cantonese-Mandarin-English-speaking volunteers will be available.

(For questions, call Margaret Ho on 622-6612).

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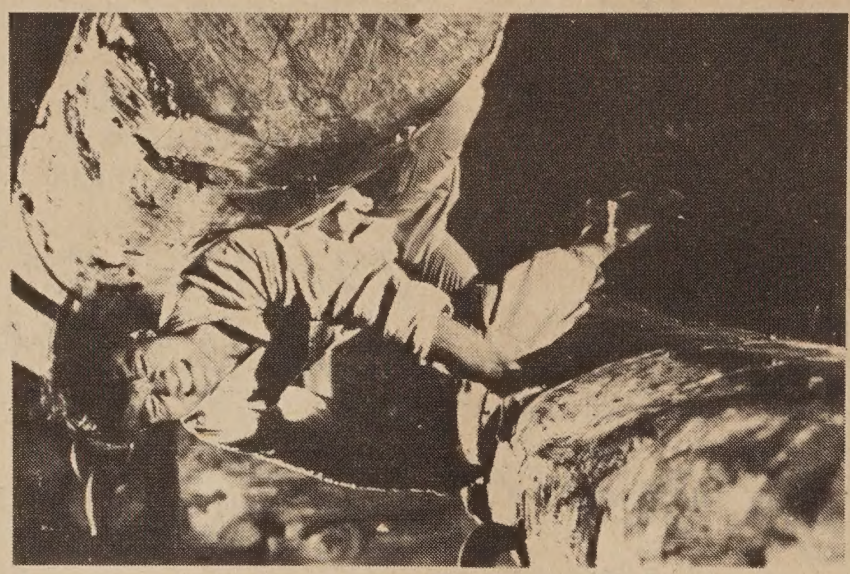

"Duel in the Tiger Den," opens today at the Golden Gate Theatre in S.F. The martial arts film was directed by Yu Ming Ho and stars Yee Jan, Hui Tin and Lo Lun.

Jack Chen's Talk on Community Hour

SAN FRANCISCO—The Chinese Community Hour will present Jack Chen's talk on life in the Chinese communes on Saturday, January 24 from 11 p.m. to midnight at KALW-FM, 91.7.

The next program will be an interview with the producer of the television documentary on the Chinese archeological exhibit. It will be aired on KQED-FM, 88.5, 10-11 p.m. January 26, and on KALW-FM January 28 (9 p.m.) and January 31 (11 p.m.).

THE CHINESE IN AMERICA

See this informational bi-lingual television Special. Its five segments include looks at acupuncture, recent exhibits from the People's Republic of China, and a look at the Wah Mei Bi-Lingual School.

Sunday January 25 at 3:00 PM.

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(3) Secretary-bookkeeper, must have good secretarial skill, some basic accounting and bilingual. $7,000 + yearly.

Send resume to Southern California Chinese Restaurant Association, 978 North Broadway, No. 207, Los Angeles, CA. 90012.

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EVENTS

SAT., JAN. 24, 6 P.M.
Installation dinner of the House of China officers, Hall of Nations, San Diego. (277-8721)

SAT., JAN. 24, 3 P.M.
Insights into Jade, special docent tour at Asian Art Museum, SF., free.

SAT., JAN. 24, 6:30 P.M.
Miss LA Chinatown Beauty Pageant, Biltmore Hotel, LA. (sponsored by Chinese Chamber of Commerce). 628-1828.

SUN., JAN 25, 6 P.M.
Chinese dinner & program, US-China Peoples Friendship Assn. at UCSD International Ctr. ($8/person) San Diego. (452-0747 or 454-2623).

MON., JAN 26, 8 P.M.
Lecture: Accomplishments by Early Man in China, Clarence Shangraw, at Asian Art Museum ($2, $1/student) S.F.

MON-THRUS., JAN 26-29, 10-5 P.M.
FRI., JAN.30, 10-6 P.M.
SAT., JAN. 31, 10-4 P.M.
Fine Arts Festival, East-West Fed. Savings, 935 N. Broadway, L.A.

TUES., JAN 27, 7 P.M.
Lecture: Impression of China, after Ford, by Richard Heggie, Sausalito Yacht Club, Marin. (982-2541).

WED., JAN. 28, 7:30 P.M.
Lecture: China's Policies and People, an Intimate View, by John and Caroline Service (call World Affairs Council 982-2541 for reservations and location.)

WED-SAT., JAN 28-31, 10 A.M.-3P.M. except Friday, 10 A.M.-6 P.M.
Bonsai Exhibit, Cathay Bank, 777 N. Broadway, L.A.

WED., JAN. 28 thru 1976, 10 A.M.-5 P.M.
Year of Dragon exhibit of ceramic, jade, bronze and ivory miniatures, Asian Art Museum, S.F.

THURS-FRI., JAN 29-30, 7 P.M.
Table Tennis Tournament, Newart Comm. Ctr., 35501 Cedar Blvd, Newark.

FRI-SAT., JAN. 30-31. Fri: 5 to midnight; Sat: noon to midnight; Sun: noon to 10 p.m.

Carnival, N. Hill at Alpine (sponsored by Drum & Bugle Corps) L.A.

FRI., JAN 30, 10 P.M.
SAT., JAN 31, 2 P.M.
SUN., FEB., 1, 1 P.M.
Stage Entertainment, Center Plaza, 900 N. Broadway, L.A.

FRI., JAN. 30, 11 A.M.
Traditional Chinese Dances, Apline Rec Ctr., 817 N. Yale., L.A.

FRI., JAN 30, 8 P.M.
Golden Dragon Parade, N. Hill St., L.A.

SAT., JAN 31
Lunar New Year's Day, The Year of Dragon—4674.

SAT., JAN. 31, 12:30 P.M.-midnight
Chinese New Year Cultural Festival, Newark Community Center, Newark.

SAT-SUN. JAN. 31 FEB. 1, Noon-5 P.M.
Asian Street Fair, 900 N. Hill St., L.A.

SUN., FEB. 1, 3 P.M.
Chinese carnival for children, by Chinese Student Assn at UCSD International Center, San Diego.

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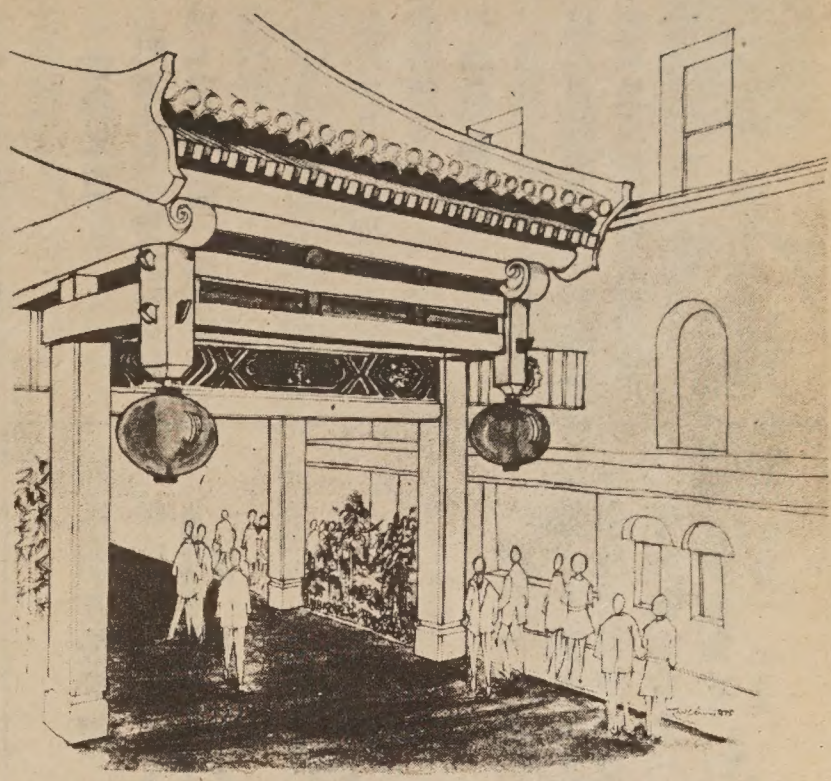

Melbourne's Chinatown is going to be transformed from a two-block cluster of grocery shops and restaurants into a tourist spot with pagodas and Chinese lanterns decorating the intersections, and special attractions like Chinese New Year and a beauty contest to draw the crowds. Hong Kong's South China Morning Post reports the Australian government plans to spend over $600,000 to liven up the area. A similar project was planned for the Chinatown in Sydney. (See E/W, 6/20/73).

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金山客批世情

以牙還牙

美國人吃鯊魚肉的一天比一天多起來，去年比前年增加一倍。

金山客曰：鯊魚吃人，人吃鯊魚，亦「以牙還牙」之道也。

口試强吻

台北一家傳播公司徵求人材，某女大學生應徵，主事人在口試時強吻該女發生糾紛報警。

金山客曰：聲明係「口」試，非用口而何？

問女何所憶

共生解放軍白翠沙在獄中學織羊毛衫。

金山客曰：織織復織織，白女獄中織，問女何所思？問女何所憶？

世界末日

阿根沙省一男子，自閉門戶，在家等候「世界末日」之降臨。

金山客曰：此人并非等候「世界末日」，而係自己製造世界末日。

予以顏色

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金山客曰：俾的顏色你睇下！

欲

報載：有一位地產經紀日前致函金門橋區管理處，欲購金門橋。

金山客曰：妙在一個「欲」字。

得咳笑 現場錄音

好老婆

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老黃：係訓練出來嘅，因爲我有嘅好老婆。

老錢：佢又點訓練你呢？

老黃：佢又嘮嘛又長氣，你忍得多自然成習慣啦。

小朋友最愛讀

小明小明數一數

滿月的故事

劉池光作

這是新出版的兩本兒童書籍。有中英文和水墨畫插圖向類的中國節日兒童書籍已發行了三萬餘册，爲三藩市公立學校及其他學校採用。

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毀滅豈合人道

紐澤西省摩里斯鎮的少女嘉麗崑崙，昏迷不醒已達七個月，法院作出歷史性的判決，拒絕嘉麗的養父母要求「人道毀滅」的請求，表示嘉麗雖然面臨死亡的威脅，毫無知覺，但是她仍有繼續活下去的權利。

所謂「人道毀滅」，不但犯了語病，而且違反自然律，因爲任何一種毀滅，都不合人道，除非那種「毀滅」帶來再生，如果是，那「毀滅」一詞，更顯得不適當了。

跟着來的問題是「生」的眞相，「生」是不是僅指地上的歲月呢？如果是，多少人實在過着行屍走肉的生活！「死」是不是說人氣斷後便烟消雲散呢？如果是，爲甚麼偉人們往往視死如歸？

朋友高君，也患上了奇症，一躺在床上就是十幾年，頭髮脫盡，唯一能轉動的是一對乾枯的眼睛，家人要把房子變賣了作醫藥費，還欠下了永遠償不了的債項，當孩子們長大了，又結婚他去，只剩下這個可憐的病人，在漫長的光陰裏喘息，大家都痛苦萬分，然而誰也不敢說甚麼。這樣的活，比死更恐怖。

人病了，上帝要告訴人類一個訊息。

甚麼訊息？就是死亡並不成爲絕響，是永恒的第一幕。

死既無法避免，那麼無望的糾纏，等於枉費心機。人換心臟之不及抽香烟、酗酒、歧見、欺詐、漠視的流行，反映了你要他活，他偏要死給你看。

如果醫生團經過努力，在一個完全癱瘓的身體面前，宣告腦神經已經死亡，僅靠儀器而活，生已失去原有的喜樂與尊嚴。

二千年前，在迦百農的海濱，羣衆和耶穌早已談過這個問題。那一次，因爲耶穌用五個大麥餅，和兩條魚，使五千人吃飽了還有餘，這就引起加利利一帶的飢民的注意，要參加這個「有得吃」的新宗教。

耶穌看穿了他們的心意，便教訓他們說：「不要爲那必壞的食物勞力，要爲那存到永生的食物勞力。」又說：「你們的祖宗，在曠野喫過嗎哪，還是死了。我是從天上降下來的粮，叫人喫了，就不死。」

老子說：「道乃久，沒身不殆。」約翰福音開宗明義：「太初有道，道與上帝同在，道就是上帝。」耶穌向這個爲生迷惑、因死惶恐的人類宣召道：「我就是道路、眞理、生命。」歷史上從來沒有人敢作此驚人之語，以後也不再有。

保羅也鼓勵在羅馬的教會，說到一個明白了生死之謎的人，無論「或活或死，總是主的人。基督死了，又活了，爲要作死人並活人的主。」

父親被腦充血襲擊，不省人事有兩天，我們的禱告當然願他生，可是醫生們並不如此樂觀。

垂死的病人在養氣帳內掙扎，房外的親友度日如年。

醫生說：「就是他勉强苟延下去，也永遠不會回復正常。」

我忽然看見了亮光，就在父親的耳邊說：「我們已是上帝的兒女了，不要害怕，要信賴，上帝要迎接你的靈魂。」

他安詳地閉上眼睛，便先走了。我在他額上輕輕一吻，沒有眼淚，也沒有難過。他和我都相信如果沒有永生的指望，生也無益，否則，死又何妨？

物理科學世界公認原子及一切生的原素既不能爲人創造，也不能毀滅，何況萬物之靈的人的靈魂！故意逃避生的責任的，就是自我毀滅，才不合人道，我們不能見死不救。

移民

（上接首頁）

過期不走的外籍民。他鄭重說這是移民局目前最大責任，因爲據一國會贊助的獨立研究統計謂現有八百萬至一千二百萬非法外籍民已潛入美國。每年政府用在每一百萬的成年非法外籍民身上的經費（包括教育、福利等）約二千萬美元。

但他認爲這不算是華人的大問題，因爲去年在灣區拘捕七千廿六非法外民中，只有百分之一，即七十三名爲華人。

伊局長對本報記者問及最近華人移民情況。他說去年以投資者條例在美調整身份的華人共一百六十四名，有五名是在香港出生的（這數目不包括世界各地領事館申請移民的投資者）。

又他說目前若塡妥申請移民的請願書，如證件齊全則四十五天可獲辦理。如證件不全，則要等至少六個月時間。但他宣稱本年二月開始，處理這種案件的官員將增加，而預料工作效率可增三倍。移民局長甚重視迅速辦理這種申請表，他認爲其他如坦白等案件不應重視。

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八折大減價

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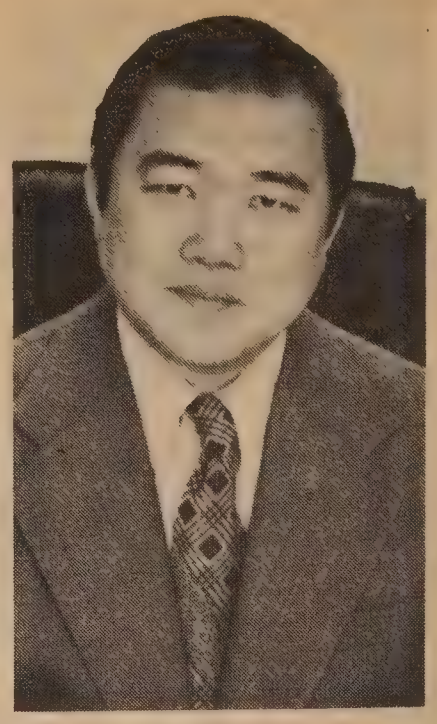
劉貴明

三藩市市長馬士孔尼宣佈，成立一個新的市計劃委員會，在前市長亞利奧圖下之舊委員會。

馬士孔尼之市計劃委員會共有五人，二名婦女三名男士，均爲街坊組織及環境保護與保存提倡者。

此五人市計劃委員會中，一名爲華裔律師劉貴明，年三十四歲，曾於一九六九年角逐市參事職失敗，但獲五萬六千票之支持，劉貴明君亦在中華文化基金會，華人就業協進會以及法律援助會中爲活躍之成員。

該日全國下半旗，一切娛樂活動停止。

＊周恩來遺體火化骨灰撒中國河山

（香港訊）周恩來總理追悼會十五日在人民大會堂舉行，有五千餘人參加。追悼會由王洪文主持，鄧小平致悼詞。周氏遺體火化後遵遺言把骨灰撒在中國江河裡和土地上。

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長壽要訣

美聯社一月十七日威斯康辛省麥迪生市訊：威斯康辛大學醫學院的教授羅拔·森伯博士，於對二千多個長壽的美國人進行研究之後作出結論，認爲長壽並不是難以想像的事。

他認爲長壽是可以由每一個人自己去尋求的。如果有溫和而中庸的人生觀，能夠自然而又巧妙地適應環境，且對未來有信心和意志，就享有長壽的條件。

這位現年五十歲的森伯博士，以十九年的時間來研究長壽的問題，發覺人壽的長短，與遺傳或極端的行爲並無關係。

他說，我否認人壽的長短是出於神的賜予，長壽乃是某一個人一生中習慣的結果。他從所研究的對象間，發現他們都有同一類型的性格。一生中都是溫和地走中間路綫，對別人感興趣，對未來又有信心和期望。

森伯博士根據電腦從一百一十六項不同的研究統計作出結論，認爲可以獲致長壽的因素有二十五種，其中包括：

一、吸烟適量。飲酒只限於社交的應酬，或用以鬆弛神經，而不以之爲必需品。

二、睡眠充足。年紀越大的人，就越需要更多的睡眠。

三、不可與敵人爭鬥，只於相對間以忍耐來作長久的支持。

四、找尋快樂的泉源，不繫心於煩惱的起因。最後，森伯博士又說：更要機警地像從雨中走了出來，並保持經常的活動。

短聞

＊中美文化講座

安老自助處營養服務組，及成人教育中心合作，舉辦中美文化漫談華語講座，歡迎十八歲以上各界人士參加，并特爲進餐老人而設。

講題內容以中美文化爲基礎，以華埠華人文化爲背景，協助啓發其對現代中美文化之認識。

講座主持人爲景王輝文女士，景女士曾任香港九龍塘香港聖經學院教務長兼教師，現任金美倫堂社會工作職務，講座設于布律威街占柏架學校內，由一月十九日起，每逢星期一、三下午三時至四時，進行漫談，歡迎各界人士及老年人聽講。

＊新僑服務中心免費報入息稅

新僑服務中心，由二月廿三日起，開始免費爲低入息家庭報稅。新僑此項服務已有六年歷史。去年曾代塡報稅表一千八百多份。爲免各僑胞久候，今年服稅必需預約。請於二月十六日後，打電話至新僑約取時間（電話四二一〇九四三，辦公時間，星期一至五，上午八時半至下午五時半），此項服務是爲低入息家庭而設，家庭收入必需在八千元以下，個人則在五千元以下。

假如週日不能前來，可於星期六到新僑辦事處，由義務專人代報稅。此項服務由二月廿一日開始，不必預約。

＊本市至羅省飛機票漲價

加省公用事業管理委員會近批准，太平洋西南航空公司PSA將其三藩市與羅省間之飛機票價，提高百分之六。

由本週開始，搭乘太平洋西南，聯合及西方航空公司飛機，由三藩市至羅省，單程票價將自目前之二十二元五角，提高至二十五元五角。

＊鄺友良任滿退休

美國國會上議員鄺友良正式宣佈，他將於本屆參議員任期屆滿後退休。他說，退休的理由爲工作日重，並希望有更多時間過家庭生活。他現年六十八歲，自五九年起已任參議員十七年之久。

他說，他計劃爲共和黨候選人助選，並重操金融企業。他服務公職已達四十三年之久，並暗示在兩年內可能在夏威夷謀取其他公職。

鄺氏爲美國國會中唯一華裔，對修改移民法減除對來自太平洋及亞洲移民之歧視有功。

歡迎訂閱，歡迎惠稿。敬請批評，敬請介紹。

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閒談香港的喪禮

白蒂作

生與死是人生的兩件大事，是生命之開始與終結，無人能夠避免。而中國自古對葬禮就很注重，尤其春秋之後，崇尚祭祖，因而對先人的喪事亦越看得重要，以爲愈隆重就愈顯彰孝思，於是禮節亦更加複雜。唐時佛教盛行，且因不排斥中國人的祭祀風尚及其他宗教，故喪禮也逐漸分由佛家主持，舉喪時分請和尚、道士唸經，超度亡魂，十分熱鬧，如今生活比以前緊張，相信神鬼之人亦漸減少，祭祖的儀式沒有前昔那樣隆重，可是替先人做喪事，還是不肯馬馬虎虎的。

以前喪禮都看家世門風而定，死者愈有錢有勢，喪事亦愈鋪張，只有犯罪之人才草草埋葬。舉禮時靈柩要停在家裡七個七日，就是四十九天。入殮也是一件大事，子孫披麻帶孝，跪在靈前啼哭，親友前來弔祭，子孫就要回禮致謝。紅樓夢裡寧國府的秦氏去世，喪禮就極排場，曹雪芹告訴讀者：鳳姐派了二十個家人專替親友倒茶，二十個專管本家親戚的茶飯，四十個在靈前上香供飯，四人打理內茶房的茶具，四人專管酒、飯的器皿，八人收祭禮，八人管理油燈蠟燭，二十人守夜看門，這樣，就用了一百多人。再加上一百零八個誦亡魂唸經超度和尚，和九十九個道士。此外，靈前還有五十位高僧，五十位高道，出殯那日，路祭長達三四里，送殯者除騎馬男士而外，堂客亦有「十來頂大轎，三四十頂小轎，連車輛不下白餘乘。」像這樣鋪張的喪事，當然並不常見，但因之亦就可以讓我們知道中國人對於喪禮是看得多麼重要。

香港人口之稠密，堪稱世界第一，四百五十萬人口（其中百分之九十九以上爲中國人）擠住於四百方哩之內，而且其中的一百十萬人以上，就擠住在彈丸般的香港這個小島（卅方哩），而只有三方哩的九龍，也擠住着百萬以外的居民，生人尚苦容身無地，當然更沒有餘地來多建墳場了，一九七四年之間，香港的死亡人數爲二萬一千八百七十九人。雖然現在也有火葬，但多數人還是不感興趣。土葬是要多佔地方的，香港和九龍的墳場，都是由石山開闢的，新的墳場，則多在新界北部的粉嶺附近。

由於多數人的住所狹隘，電梯又小，棺材上下都不方便，且不知怎的，中國人又不喜歡在教堂或廟裡舉喪，於是香港的殯儀館就大大吃香。過去香港和九龍各有一間殯儀館，最近九龍又開設了一家，該殯儀館與新火車站同日開張，報紙亦以之作爲大新聞，大加報導，可見人們對宅是多麼重視。

恰巧那星期我婆婆的一位老友去世，他是一位很有名氣而人品亦好的醫師，享年七十開外，膝下子孫滿堂，總算是福氣的。去世之後，到來弔祭的人極多，而他的喪禮，就是在這新開的殯儀館舉行，我陪同婆婆去弔喪，這並不是我第一次參加中國人的葬禮，而是我到港後初次前去送喪，所以一切都覺得很新奇的，最令我不解的，則是爲什麼要使用很響的擴音機。

當我們到達那兒，禮堂門口站着幾位男士，每人身上都懸掛着標着「招待」二字的條子，至於他們到底是死者朋友或殯儀館的僱員，則我就不清楚了。他們指導我們到簽名檯前去簽名，又給我們一人一粒糖（希望減少我們的悲愁），和一封利是。據說利是封裡的錢，過去是用以打賞車夫馬夫的，現在其實就不應該還來這一套。簽名後，我們被帶進禮堂，每排四人，走到遺像前行三鞠躬禮，未亡人與子孫，亦都在場回禮致謝，可是我見到沒有靈柩，原來死者的遺體是放在隔壁一個房間，待至入殮時才搬出禮堂。在此之前，就只有他的家人可以見到，別的客人是看不見的。

而當時，我亦只顧着在看這邊的禮堂，前來送喪的親友，約莫有兩三百人，許多人在哭，三面牆壁則堆着百多個花圈，和好幾張黑色的輓帳。因爲死者是基督教徒，所以又有一個管樂隊，悠揚的奏着一些爲喪禮而奏的聖詩，每有一位洋人來弔，擴音機就用英文叫出「一鞠躬，二鞠躬，三鞠躬」，別人聽了很不順耳，也不能笑，在美國去世的醫生就不會有這舉行這樣的喪禮，所花的錢，會捐給各醫院和慈善機關。

忽然，擴音高聲地叫我們站起，因爲靈柩到了，那是一具西式棺木，棺蓋開着，可是遺體上有一個玻璃罩。（我沒發覺孝子孝孫是何時進來，又坐在何處，我只是聚精會神地在聆聽人家在講着的廣東話），一位牧師用廣東話唸了約翰第三章，詩篇第廿三章，又講了幾句道理，然後請客人去瞻仰遺容。最後上去的，當然是未亡人與其子女。本來禮堂內是很安靜的，但忽然間我聽見有人在高聲大哭，因爲死者的太太不肯讓人蓋上棺材，用頭往棺上撞，待至旁人勸住了她才罷。我以前好像亦聽母親說過，中國人的喪禮中，在大殮時都有這種情形。

靈柩運走了，花圈輓帳也收下了，送喪的人雖不像紅樓夢裡的「大轎小轎」，也坐了好幾輛汽車，和兩架巴士，前往墳場看遺骸安葬了，擴音機也拆下了，留下來的弔客都歎了一口氣，各自尋親會友，走出禮堂時，招待員又送給每人一條手巾，一封利是，一場喪禮只用了半個多小時。

其實這場喪禮，在香港還要算是很簡單的，若依佛教的儀式，則除了唸經燒香上祭之外，還要燒紙。而這場喪禮除了擴聲機和樂隊外，別的都很莊嚴。那些花圈則是太浪費了。每個約港幣值五六十元，如請殯儀館代訂，則須一百至一百五十元，一百個花圈就值幾千塊錢，足以買幾千白斤米救濟香港老年而有病的窮人了。

聽說每一喪禮要化多少錢？那是看棺材而定棺材貴的，別的用度亦多，最省約的，亦須港幣八百至一千元。紅樓夢裡的那場喪事，棺材超過一千兩銀子，現在香港的棺材，每具是兩百至兩萬港元，我們所參加的這場喪禮，大約須花三萬港幣，墳地還沒計算在內。其實火葬是最簡單，而又最經濟的，可是我並非絕對主張火葬，要知古代的文化有不少是藉皇帝、貴族的墳墓遺產而留傳下來的，我這次前往香港，還陪同婆婆，帶着女兒們去上外祖父母的墳，愼終追遠，孝思不忘，亦是人生中深有意義的事呢！

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最高法院判決
華童案二週年

今天是美國聯邦最高法院判決三藩市學童控告教育局案得直的二週年紀念。

這一個劃時代的判決，是由一九七〇年劉健民及十二名華童得社會上熱心人士及法律援助會的協助，控教育局而引起的。在這十三名學童中，大半是在美國出生，他們代表當時三藩市中近二千名未語英語的華裔學童，結果經數載繁雜的訴訟程序，才在七三年底達聯邦最高法院。而該院在七四年一月二十一日無異議通過判決三藩市教育局違反聯邦一九六四年的民權法案第六條，命令教局予未語英語的華童以特別輔助，使他們能獲一個良好教育。

這判決最重要的一點：是最高法院認爲以同等教育方法去對待來自不同文化、不同環境、不同語系的學童們是絕不合理的。法官們說：「我們知道那些未語英語的學生完全無法明白教員的授課，對他們來說，這種教室經驗是毫無意義的。」

如何才能教好這些學童呢？法官們雖然沒有指明，但顯而易見唯一道路是採取雙重語言雙重文化教育的方法。七四年三月國會開始舉行雙語教育的公聽。七五—七六預算年聯邦政府撥款八千五百萬給三百八十個研究雙語教育的計劃，其中有作教學試驗的，有師資訓練的，有編寫教材的。其中部份撥款資助全國數大城市中的中文雙語教育計劃，及使亞洲雙語教材發展中心能在卜技利設立。聯邦教育廳更在去年夏天設立九個地區式的「劉案中心」，協助雙重語言雙重文化教育的設立。聯邦民權委員會更在去年五月十三日所發表的一份報告中明確指出非英語兒童「應以其本身語言爲教學媒介，學習英語爲第二語言。」

可是加州政府除了州教育廳和州檢察官對雙語教育口頭上的支持外，並沒有實際行動上表現。前州參議員（即現三藩市市長）馬士可尼曾爲雙語提案（SB 7）盡力，可是因爲布朗州長不欲否決一項深得民心的議案，而授意議員們在議會小組中不去投票，結果間接扼殺了這提案。（請參閱七五年十月一日東西報）州衆議院教育小組在上月又開始了一連串的雙語教育公聽。因若州議會和州教育廳對雙語教育仍舊一樣的冷淡，州議院似難在短期內通過有效的雙語法案。（節譯王靈智作劉案判決二週年後一文，原文刊本期英文版。）

三藩市襟馬多學校中的雙語班

華僑

KRON第四號電視台將在一月二十五日（星期日）下午三時廣播「華僑—華人在美國」的中英語特別電視節目。節目中的五部分包括針灸、最近來自中華人民共和國的展覽和華美雙語學校訪問記。

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LAU v. NICHOLS: TWO YEARS AFTER

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移民局長稱不反對 波頓議員提案 放寬香港限額

（本報專訊）三藩市區移民局長伊格克在一月十九日會見華文報界，與副局長及華裔調查員廖國富一同解釋及回答各報記者的詢問時，預料移民局不會反對波頓議員放寬香港移民限額的提案。

據目前美國移民法例，每個東半球國家每年限移民二萬名來美。中國及英國均屬東半球國家（台灣則歸中國的配額），但是因爲香港爲英屬殖民地，歸英國配額。

本來，英國每年移民美國的人不多，理應很多空額餘剩下來讓香港或其他英屬出生的移民用。

可是，現有的移民例第二零二條（C）條規定，凡在殖民地（如香港）或被轄區出生的移民，除非是直系親屬（即成年籍民的父母，籍民的配偶或未婚未成年子女等），或身份特殊的移民，每年只分配管轄國（在香港來說是英國）限額百分之一，例如英國每年限額二萬，香港出生的美國移民額只限二百名。

在這苛例嚴限下，很多香港出生而意欲移民的人，被迫走下策，用假姻緣或假證件（看上期本報首頁）來改變身份在美長居。有鑑於此，本市移民律師會、法律援助會、華人就業協會、新僑中心、及新近成立的歸化美籍民組織等會討論過設法放寬這限配。

去年年終，三藩市聯邦下議員菲立・波頓在國會提案第一〇六七一號針對這個問題，目的就是修改移民例第二〇二（C）條，在管轄國移民額有剩餘（如英國）的情形下，如移民官或美國領事認爲移民的家庭將會因被拒絕來美而陷於嚴重的困境時，他們可超越這百之一或每年二百名的限額。

還有，移民局長指出，依現在移民法第二〇三（A）（9）項，如在殖民地出生的移民的配偶或父母是在其他地方出生的，在某種情形下可撥入後者出生地的配額，而不受殖民地的限額所困。

他又說：一九七〇至七四的五年間，很多華人移民定居加州，全州移民共二萬一千九百七十六人，在灣區有八千二百三十七人。移民局所重視的並非這些人，而是那批非法入境或

（下轉第十一頁）

移民局加速處理調整身份等案件

Michael Gong is one of the featured performers on the KRON-TV pilot bilingual program, "Wah Kue: The Chinese In America" this Sunday at 3 p.m. on channel 4.

四號電視台在這星期日下午三時播放「華僑」節目，江米高小朋友表演武術，看他多神氣！

華童的教育問題

（東西報社論）今天（一月廿一日）是美國最高法院判決三藩市未諳英語華人學童控告教育局訟案勝訴的二週年。

兩年過去了，我們高興地看見全國各地已建立了九個「劉案中心」協助學校開展雙重語言雙重文化的教育計劃，也喜見一些中文雙語班深得家長學生們的讚許。這些雖然是小成就，可也是雙語教育上一個重要的開端。

但是，聯邦最高法院雖有此判決，州和市方面有關人士對此並不熱心。且看在加州議院中，雙語提案（SB7）無法通過。在市內學校中，董事局和行政人員對雙語教育也多方阻撓。報紙更常刊載固執保守而對移民存偏見者對雙語教育的攻擊。他們說什麼雙語教育會使美國人忘却英語，說什麼會分化國家民族……絕不提及雙語教育向未否認英語在美國的地位，且向來以英語爲兩種教學語言中之一，而且雙語教育最終目標其中一項，還是要學生學好英語。

在州議員漠不關心，州政府官員大唱高調，教育行政人員大耍太極的情形下，可憐的是未諳英語學童們的教育問題仍未能解決。

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